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Stepping Nearer, or
Life and Lessons
of
Mrs. D. A. Brewer.



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MRS. D. A. BREWER.

Stepping Nearer, or Life and Lessons

OF

Brewer, Elizabeth Lucella (Alexander)

MRS. D. A. BREWER,
Whiteland,¹¹ Indiana.

"Being confident of this very thing, that he which hath begun good work in you will perform it until the day of Jesus Christ."—Paul.



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To all whom words of mine may help
This Volume is Dedicated
As
A Tribute of Love.

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NOTE.

This little volume is prepared in response to requests from friends. It is sent forth with a prayer that those who read it may be blessed; that souls who know not Jesus as a personal Savior may be led to know Him thus; and that believers may be led into that experience of "holiness without which no man shall see the Lord."

It is my hope also that in this way I may be able to redeem some of my wasted years; and that if any financial gain should be received from its publication I may be thus assisted in educating a native boy in India whom I have had for several years in training that he may be preaching the gospel after earth is with me no more.

I expect to pass this way but once; if, therefore, there can be any kindness I can show, or any good thing I can do to my fellow human beings, let me do it now; let me not defer or

neglect it, for I shall not pass this way again.

A spirit that from earth had just departed
Lingered a moment on its upward way,
And looking back, saw, as though broken-
hearted,
Its friends and kindred weeping o'er its clay.

"It seems they loved me dearly. Had I known
it,
My life had been much happier," it said.
"Why only at our parting have they shown it—
Their fondest kisses keeping for the dead?"

INTRODUCTION.

It is with a heart full of thanksgiving that I greet the publication of this book by one who has been a blessing to so many.

The teachings of Sister Brewer on the subject of entire sanctification have been the means of bringing many preachers into the experience, and revivals have come to churches in which scores of souls have been reached and won for Christ. The simplicity of her teaching, her tender, loving pleadings, her strict adherence to the word of God, her freedom from fanaticism and her opposal of it, her heart full of mother love, her utter abandonment to the Holy Spirit, and the power of God resting upon and abiding in her may be given as the secrets of her success.

In no place has she held a meeting without visible results, while her work has been in many cases in churches which for the most part were cold and dead.

It is the earnest wish of the writer of this introductory note, as it is the wish of many others who like him have received the blessing of sanctification under her plain, scriptural teaching that she may be spared for many more years of usefulness; that her field of service may be greatly enlarged; also that this little message which she now sends forth may continue as a blessing to this sinful world long after she has gone to receive her crown.

C. R. STOUT,

Indiana Conference

Methodist Episcopal Church.

June 8, 1911.

LIFE.

The following sketch is taken in part from the Christian Witness in which it appeared a few years ago.

Mrs. D. A. Brewer, the subject of this sketch, is the wife of a local preacher of Whiteland, Ind., and is a member of the M. E. Church at that place. At an early age Mrs. Brewer was left an orphan, her parents having died in Texas, and she was reared by relatives in a home that knew little of the love of God and his power to save. Her early life was spent in seeking worldly pleasures and worldly society.

Her first marriage was with one of similar tastes and aspirations. It was not until after three children had been given to bless their home that the parents' hearts were touched, and they felt moved to change their course in life. For the sake of the little ones, and because of a hungering for their own salvation, while spe-

cial services were being held in one of the churches in the town in which they were then living, they went forward with longing hearts and gave their hands to the preacher. They desired to know the way of salvation, and were disappointed to find that church membership alone was offered them. It is not strange that they soon returned to their worldly ways and took up again the butterfly life, which, with proper instructions from a minister of God, they would before have gladly abandoned. It should be here stated however, in tender remembrance of the faithful, loving husband and father whose devotion to his family was unusually beautiful, and who is still held in fond remembrance by a large circle of friends because of his genial nature and kindly spirit, and by whom the name of Preston Maiden is cherished with deep affection, that three months before his death he was led into an experience whereby he knew that his peace was made with

God, and departed this life leaving behind a blessed testimony.

In 1891 she became the wife of her present husband. For many years he prayed for her conversion, but it was not until after he had received the blessing of entire sanctification that she was impressed with the need of her own salvation and led to the foot of the cross. In August, 1901, while attending a camp meeting at Greenwood, Indiana, held by the Salvation Army with Major Blanche B. Cox in charge, through the tender, sweet teaching of this consecrated woman she was led to God.

She tells us she was convicted many days before she yielded, her proud nature revolting against conversion in a Salvation Army meeting. But the Lord followed her with still greater conviction until her pride and will were forced to yield. For the Lord says, "The proud shall be brought low," and she had to come down. We will leave you to imagine the joy of her husband, who had prayed so many years.

Sister Brewer's conversion was something like Paul's—very clear and definite—one that asks, "Lord, what wilt thou that I shall do?" Her worldly friends soon found that a change had taken place in her life and that she was indeed a new creature. Three months after this, through the preaching of Dr. E. F. Walker, she sought and obtained the blessing of sanctification, and soon after was called of the Lord to sing and preach the gospel. God has wonderfully used her. Her method of presenting the gospel is very forceful, clear and uncompromising. A pastor writes that her presentation of gospel truths is so sensible, practical and simple that it finds its way directly to the heart. This is practically true of her presentation of the doctrine of sanctification. She is free from fanaticism and a terror to sin. The Lord has wonderfully used her and has opened wide the door of opportunity. The writer has known Sister Brewer intimately for many years, and can bear evidence of her changed life. Being en-

dowed by nature with a genial, kind, sympathetic, loving and persevering nature, she is strongly fortified for a Christian leadership. Added to this is a strong personal magnitude that causes one to feel intuitively that they have found in her a helpful friend. Her changed life, happy face and continual "Praise the Lord!" convince one of the saving power, and as she sings her experience we thank God for the cleansing blood.

My soul in sad exile was out on life's sea,
So burdened with sin and distressed,
Till I heard a sweet voice saying, make me your
choice;
And I entered the "Haven of Rest."

I yielded myself to his tender embrace,
And faith taking hold of the word,
My fetters fell off and I anchored my soul;
The haven of rest is my Lord.

The song of my soul, since the Lord made me
whole,

Has been the old story so blest,
Of Jesus, who'll save whosoever will have
A home in the haven of rest.

How precious the thought that we all may re-
cline,
Like John the beloved and blest,
On Jesus' strong arm, where no tempest can
harm,
Secure in the haven of rest.

I've anchored my soul in the haven of rest,
I'll sail the wide seas no more;
The tempest may sweep o'er the wild, stormy
deep,
In Jesus I'm safe evermore.

MY TESTIMONY.

I have the peace that abideth,
Deep, overflowing, complete,
That which the world could not give me,
E'en though its pleasures seemed sweet;

For Jesus whispers so sweetly,
 "Cast all thy burdens on me,
Let not thy heart still be troubled,
 My peace I give unto thee.

I have the rest that remaineth,
 Promised the people of God,
Rest while I go on life's journey,
 Treading the steps that He trod;
For I have left all with Jesus,
 And He has promised to keep;
He is to me the Good Shepherd
 Who gave His own life for the sheep.

Dearer each day is His service,
 Sweeter each day is His love,
Richer each moment the blessings
 Sent by the Father above;
Gone are the joys of the moment,
 Fleeting are pleasures of earth,
But I have joy that abideth,
 Treasures far greater in worth.

C. R. STOUT.

There is nothing in which a man can engage that calls more fully for the entire man—the physical, the mental and the spiritual man—than the work of getting sinners born into the Kingdom of God. The warning, the entreaty, the persuasion, the tears, the prayers, the mental conflict with the powers of darkness, the wrestle with God, the agony of desire, the soul travail, the utter helplessness, the exhaustion, the casting of all upon Him, and the final victory. Ah, but it takes the whole man! The soul conflicts for souls keep us in touch with God and constantly conscious of our dependence upon Him. The unconverted church member, the wretched backslider, the proud ecclesiastic, knows nothing of these seasons of battle for the salvation of souls. Reader, do you have such seasons?—*Selected.*

A MESSAGE TO MY FELLOW WORKERS.

My heart is so burdened for this prodigal world that I cannot refrain from making this appeal to my co-workers.

We are living in a time when workers in the Lord's vineyard are getting their eyes off their real mission, soul-saving, and looking on things of the world. Some pastors with whom I have labored, and who were filled with the Spirit and wonderfully used of God in winning precious souls into the kingdom, have since then been placed in larger and more aristocratic churches with increased salaries, and in order to please the people have let down the standard. They have lost the joy out of their souls, and not only this, but have lost an opportunity in getting souls into the kingdom.

I wish I was able to get every soul to whom I preach into the church, for I believe in join-

ing the church, and thank God, I have been a member of the church many years. But there is something vastly more important than getting names on the church book. For more than twenty years my name was on a church record, but my name was not written in the Lamb's Book of Life; and I am sure that many, if not all, of you will agree with me when I say that I would rather be able to get one name written in the Book of Life than to have thousands on the church book without salvation. And if you and I fail to point the way to the cross in God's way we will come up on that great day before Him who says in the Book, "Ye must be born again" and "Except ye be converted ye cannot see the kingdom of God."

We will look back and wish we had been true regardless of the consequences. Oh, that all might be willing to go alone outside the gate with Him who says, "If we suffer, we shall also reign with him."

God has only one way through which souls

can get into the kingdom, and that is the channel of humility and a broken will. And if you and I who are standing between the living and the dead fail to get them to come through this channel, we will be responsible.

In my evangelistic work I find many, yea hundreds of people who say, "Thank you for telling us the truth. We did not realize the condition we were in until this meeting."

We will always find people who will reject truth, but not as many as you may think. They will dodge and complain for awhile, but if we keep true to the Word and trust Him who said, "Lo, I am with you alway," they will be so deeply convicted of sin, and made willing to pay the price that they will ever thank you for leading them God's way. While it is true that we see and hear many things in meetings that are absurd and are to be deplored, still if we sound the note of warning from a heart full of love and with a gentle, Christlike spirit, it is

sure to drive the arrow of conviction into the heart and lead to repentance.

Let us ever keep our eyes on Him who said, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head. "He made himself of no reputation, was always kind and gentle, *but never compromised with the truth* even though they reviled Him, persecuted Him, and misrepresented Him.

When I think of the channel of humility through which He went, I feel that I will never ask Him to send me to an easy field, but to send me where no one else wants to go. Some mother's child is sure to be there that can be won for Him.

So my fellow-workers, if we find that we have in any way, and for any reason let down the standard, He will forgive us *if we repent and* promise Him that in the future we will work harder to send a better report to Him, and strive harder to get more names in the Lamb's

Book of Life even at the sacrifice of many comforts here. It will not be long until we can lay down the sword and put on the crown, so let us do our best, promising Him that henceforth we will not strive to be "great nor wise, only in our Savior's eyes." In so doing we will lay up great treasure in Heaven.

Let us keep our eyes on His suffering and His humility, and take Him as our example. This is an unfriendly world to grace, and the offence of the cross will never cease. Let us keep in mind that His first abode was a stable, His last some other man's cross; His first pillow was straw, His last a crown of thorns; His first resting-place was a manger, His last some other's tomb; His first companions were cattle, His last were thieves.

Let me say in conclusion to His glory that in the nine years in which I have been telling the beautiful story of His power to save, I have the first time yet to compromise with His truth, and never have I had a barren meeting. The last

year has been the best of my life, for my Father has blessed more than one thousand souls through my humble instrumentality. Praise His name!

So let us as ambassadors of God, preach the Word, reprove, rebuke, with all longsuffering and gentleness, remembering that here we have no continuing city, but we seek one to come.

Jesus! I my cross have taken,
All to leave, and follow thee;
Destitute, despised, forsaken,
Thou, from hence, my all shalt be;
Perish every fond ambition,
All I've sought, and hoped, and known;
Yet how rich is my condition!
God and Heaven are still my own.

Let the world despise and leave me,
They have left my Savior too;
Human hearts and looks deceive me,
Thou art not, like man, untrue;

And while thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate, and friends may shun me;
Show thy face, and all is bright.

Man may trouble and distress me,
'Twill but drive me to thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.
O 'tis not in grief to harm me,
While thy love is left to me;
O 'twere not in joy to charm me,
Were that joy unmixed with thee.

A SHORT CATECHISM.

What is Repentance?

A new mind about God.

What is Conversion?

A new life for God.

What is Justification?

A new stand before God.

What is Regeneration?

A new nature from God.

What is Adoption?

A new relation to God.

What is Sanctification?

Set apart to God.

What is Glorification?

Eternal state with God.

WHAT IT IS TO BE A CHRISTIAN.

1. Faith—A Believer. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark 16:16.

2. Knowledge—A Disciple. Then said Jesus to those Jews which believed on him, If we continue in my word, then are ye my disciples indeed. John 8:31.

3. Character—A Saint. To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. Rom. 1:7.

4. Influence—A Light. Ye are the light of the world. A city that is set on an hill cannot be hid. Matt. 5:14.

5. Conflict—A Soldier. Thou therefore endure hardness, as a good soldier of Jesus Christ. 2 Tim. 2:3.

6. Communion—A Friend. Henceforth I call you not servants; for the servant knoweth

not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. John 15:15.

7. Progress—A Pilgrim. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. Heb. 11:13.

8. Relationship—A Child. The Spirit itself beareth witness with our spirit, that we are the children of God. Rom. 8:16.

9. Expectation—An Heir. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Rom. 8:17.

SOME VERY IMPORTANT QUESTIONS.

1. Are you doubting? Read John 5:24; John 6:47; 1 John 3:24; 2 Tim. 1:12.

2. Are you a backslider? Read Jer. 3:5, 13:22; Hosea 14:1, 2-4; Psa. 32:5; I John 1:9.

3. Are you indifferent? Read Isa. 1:5, 6; Rom. 3:10, 12, 22, 23; I John 1:8-10.

4. Are you penitent? Read Isa. 1:18; 53:4, 5; Luke 9:10; I Peter 2:24.

5. Do you think God will not save you? Read John 1:12; John 3:15, 16, 18-36; Isa. 26:3, 4; 55:1; Rev. 22:17.

6. Is it safe to put off accepting Christ? Read Luke 12:19, 20; Jas. 4:14; II Cor. 6:2.

THE PATH TO HEAVEN.

1. It is a *straight* path.

Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy foot from evil. Prov. 4:25-27

And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Heb. 12:13.

2. It is a *narrow* path.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Matt. 7:13, 14.

3. It is an *upward* path.

The way of life is above to the wise, that he may depart from hell beneath. Prov. 15:24.

But they that wait upon the Lord shall renew

their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. Isa. 40:31.

4. It is an *old* path.

Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. Jer. 6:16.

5. It is a *pleasant* path.

Her ways are ways of pleasantness, and all her paths are peace. Prov. 3:17.

6. It is a *light* path.

But the path of the just is as the shining light, that shineth more and more unto the perfect day. Prov. 4:18.

7. It leads to a glorious city.

And he led them forth by the right way, that they might go to a city of habitation. Psa. 107:7.

GOD'S DIVINE PURPOSE—TO SAVE FROM SIN.

There is not a plank in the platform of redemption that allows a man to sin. But there is one that provides for his instantaneous recovery, in case *he should sin*.

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” I John 2:1.

In other words, if you should sin, you can go to God at once and repent, for you are in a backslidden condition until you do.

There is not a single passage of Scripture which says that He came to save us *in* our sins. But there is a passage which says, “Thou shalt call his name Jesus: for he shall save his people *from* their sins.” Matt. 1:21.

To keep from sinning is the privilege of every true child of God. The great object of the sacrifice of Christ on Calvary was to save *from*

sin. When the angels sinned, God cast them out; when Adam sinned, God drove him out; when the nations sinned, God overthrew them; when the cities sinned, God destroyed them; when the people of God sinned, He suffered them to go into bondage and die in defeat. If God hates sin in the sinner, will He tolerate it in the Christian?

Sin is a disease of the soul. No human is able to cope with it. Many are trying Dr. Morality, Dr. Philosophy, and Dr. *Good Works*, but these have never been able to bring a single patient to a cure. Only the blood of Jesus can heal this prevalent, obnoxious, and universal malady. Thank God! The great Physician has never lost a case. His office-hours are day and night, and He says, "Whosoever will, let him take the water of life freely." Rev. 22:17.

Oh that people would study the Bible to find out what God says about sin!

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might *destroy* the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. I John 3:4-10.

The ninth verse of the above tells us very plainly that when we are born of God we go out of the sinning business. Why did I go to the altar and mourn and spend so many sleepless nights as I did for ten long days and nights? It

was because I was sick of sin; I was tired of it, and I believed that Jesus could forgive me and keep me from committing wilful sin.

This verse has no reference to mistakes or infirmities; it has to do only with *wilful* sin. As if one should say, "I know this is a sin, but I am going to do it any way." Christians do not these things.

We shall never get an experience wherein we shall make no mistakes. But mistakes are not sins. "A mistake is doing something we *do not* know is wrong; a sin is doing something we *do know* is wrong."

We shall never lose our power to sin. I have the power now to go back to a worldly life and do the things which I once did, but my Father gives me power that keeps me from committing wilful sin.

Look at the eighth verse of the above. What are the works of the devil? Murder, gossip, stealing, swearing, worldliness,—are these the works of the devil? We say, "No." These are

the products, the manufactured goods which come from the works. If you could go down into the human heart you would find the works. And Jesus came *to destroy the works* of the devil. When the works are destroyed, such goods will no more be sent out.

God has not changed His attitude toward sin. He will not tolerate it as a necessary evil, for there are no necessary evils. God hates sin; He hated it yesterday, He hates it today, and He will hate it forever. He says, "Stand in awe, and sin not." Psa. 4:4. Also He says, "Go, and sin no more." John 8:11. Still further He says, "Let not sin therefore reign in your mortal body." Rom. 6:12.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then

made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Rom. 6:16-23.

These references should be sufficient to show how God hates sin. "Sin is the only thing that calls for the withering curse of Almighty God. We cannot dress it up so it will look respectable in His sight. Wheresoever it is found, God is against it; and as long as we continue

in it, the sky artillery is turned our way."

The old prophet long ago said, "The soul that sinneth, it shall die." Ezekiel 18:20. We look again at I John 3:9, especially the last clause of the verse. "He cannot sin" does not mean that he has not the power to sin. To illustrate: Suppose you had a friend, a cashier in a bank. You fall into some kind of trouble and the officers are seeking you. You go into the bank and demand in haste a certain amount of money with which you may make your escape. He refuses saying, "I cannot." You insist, but still he refuses, with the answer, "I cannot." Surely we would not say that he had not the power to grant the request. But as long as the seed of principle and honor remained in him, he could not act dishonestly. By so acting, he would have lost it.

Beloved, if your heart has not been changed so that you have gone out of the sinning business, go to God and repent and forsake your sins. He will forgive you, *and is able to keep you.*

“Sin has wrecked every home that has ever been wrecked; it has broken every heart that has ever been broken; it has dug every grave that has ever been dug; it blights, and smites, and withers, and curses, and damns. Sin is an anarchist whose hand is against every man’s hand, and every man’s hand ought to be against it. Sin has to die, for God has made its grave in hell.”

HOW MAY WE KNOW WHETHER WE ARE CONVERTED.

1. *We have peace with God.* Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5:1.

2. *We do not commit wilful sin.* Whosoever is born of God doth not commit sin. I John 3:9.

3. *We love the brethren.* We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. I John 3:14.

4. *We testify with the mouth.* That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. Rom. 10:9-11.

5. *The Spirit of God leads us.* For as many as are led by the Spirit of God, they are the sons of God. Rom. 8:14.

6. *God witnesses to our salvation.* The Spirit itself beareth witness with our spirit that we are the children of God. Rom. 8:16.

7. *We bear fruit.* But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith. Meekness, temperance: against such there is no law. Gal. 5:22, 23.

8. *We love our enemies.* But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven. Matt. 5:44, 45.

9. *We keep the commandments.* He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved by my Father, and I will love him, and will manifest myself to him. John 14:21.

10. *We go after holiness.* Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. I John 3:2, 3.

DON'T ARGUE.

A minister who did not believe in the possibility of a Christian's living without sin, requested the privilege of a conversation on the subject with a lady, who not only enjoyed the rest of faith, but publicly taught the blessed freeness of a full salvation.

He came, and in a long and elaborate argument, founded on Paul's writings, proved, as he thought, the necessity of a Christian having to groan over the corruption and remaining sin of his heart as long as he lived.

She had but an hour to spare for the talk, and he had used up fifty-five minutes of it; but, though well able to meet him on his own ground, she had no disposition, even if she had the time, to review his line of reasoning, and show him the weak point in it.

So she simply said to him, when he paused, "Well, as long as we can't do otherwise than sin, no provision being made to save us from it, and God expects it of us, you are satisfied to keep on in that way, are you not?"

"Well, no," he replied, as he turned uneasily in his seat; and he assumed half a dozen different positions, as he repeated that "no" over and over.

The next day he came again, saying, "After all the argument I brought forward yesterday, you only responded with one question, and that made me miserable all night. Now I have come to see if you can't do something to help me out of my trouble."

At first he could not realize the simplicity of the way; the availability, the present efficacy of the blood that cleanses from all unrighteousness, but in a few days he entered most gloriously into perfect rest.—*Selected.*

THE CARNAL MIND.

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? I Cor. 3:1-3.

Paul here addresses the Corinthians as "brethren," and speaks of them as "babes in Christ." A *babe in Christ*, is just as truly in Christ as is an *adult in Christ*. The statement, "I have fed you with milk" also proves that they were alive, and partaking of spiritual nourishment. But in the third verse, Paul says, "Ye are yet carnal," which shows that the carnal mind was not yet removed, although they had been converted. "A man may have the grace of God, may be in Christ, may receive spiritual

nourishment, and be in the brotherhood, and yet be carnal.”

It is an evident fact from the teaching here that the carnal mind was *not* destroyed at the time of their conversion.

Paul proves that they were yet carnal by their actions. There was among them envy, strife, divisions. Some people think that holiness brings divisions in the church, but Paul here says that these come from carnality..

What is carnality? It is something in the heart of the babe in Christ that is a law-breaker.

Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. Rom. 8:7.

This is why the babe in Christ has such an up-and-down experience. God has made no provision for “fixing up” the carnal mind, *but He has provided for its destruction.*

We believe that carnality is the chief cause of backsliding in our churches. “For to be carnally minded is death.” Rom. 8:6. Why

then should we hold on to that which is not subject to the law of God, and which causes us to lose our spiritual life, when God wills its removal by the baptism of the Holy Ghost?

Some in perplexity have asked, "Did God infuse evil properties into the soul?" Certainly not; the carnal mind is the result of man's following his own will, whereby he lost the image of God. When Adam sinned, he lost the original righteousness and true holiness with which he was created. As when life departs from the body corruption begins, on the withdrawal of God from the soul of Adam, there became manifest that corruption which is called "the carnal mind," because it is innate or natural. It is this corrupt state of the heart which opposes God and holiness.

This evil nature was transmitted by Adam to his children. "He begat a son in his own likeness after his image," Gen. 5:3. This is the statement of the great law of hereditary depravity. His firstborn illustrates this sad

truth of original sin, by murdering his brother. This is the state in which we all find ourselves, a tendency of heart away from the Divine will, original sin, which breaks forth into actual transgressions. (McLaughlin.)

It is a wonderful thing to be a babe in Christ, a babe in the Heavenly Father's family. This makes us the sons of God, and joint-heirs with Christ. We enjoy "the sincere milk of the word, and grow thereby, because we have tasted that the Lord is gracious." But so long as the carnal mind remains, the converted soul under provocation will act very much as he did before he was converted.

Conversion brings us to the same place as is the babe in its mother's arms—under the blood. It is still under the blood until it reaches the years of accountability when it may choose to sin. But even in a young babe one may see evidences of the carnal mind. It will scratch and scream and fight at its mother. Just so with the babe in Christ; the old carnal nature

will manifest itself when things do not just please.

When Paul says, "I have fed you with milk, and not with meat," what does he mean by *meat*? The milk on which he fed them was "the sincere milk of the word." I am glad to testify that when I was born into God's family, I was born hungry, my soul delighted to feed on God's word, and my spiritual digestion was splendid. But when I found that there was meat for me as well as milk, I went after it in haste.

For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Heb. 5:12-14.

Paul here preaches a very plain sermon. God wants teachers, and when the babes in the church are quibbling and showing carnality, it is hard for them to teach, for they need someone to teach them again *the first principles*.

It is a sad fact that we have in the church to-day forty-year-old babes. They get mad if they cannot have their own way in everything. If the pastor does not visit them as often as they think he should, there is trouble. If some one they did not want happens to be put into an office, the carnal mind shows itself. It breaks God's law, and makes them unfit to be teachers. They should go on to holiness—this is the *meat*—and have the old carnal mind *destroyed*.

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom. 6:6.

It is a sad thing to see so many babes in the church, and often the pastor is a babe among them. What confusion, divisions, and strife!

Especially when the adults, the giants in Israel—the sanctified—see that the management of the church is not safe in such hands. Alas! the only reason why the babes still are babes is that the carnal mind has not yet been destroyed. For strong meat—holiness—belongs to them that are of a full age.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God. Heb. 6:1.

Repentance and faith which lead to conversion are the foundation of the Christian experience. These are the first principles, the A. B. C's of a most blessed experience—conversion. But the word says, "Go on to perfection." Can you not see from this why so many have to lay the foundation over again in almost every revival? It is because they do not obey the word, and "go on unto perfection."

It was never God's plan that His children

should stop with conversion. He says "Go on unto perfection," or holiness. "This is the will of God, even your sanctification." I Thess. 4:3.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Heb. 12:1-3.

It is *the sin*—in the singular number—which so easily besets, or *upsets*. But first, "lay aside every weight." What are some of these weights? Some say, "I cannot live it, if I get it." Lay that aside. Others say, "Some are not living it that claim to have it." Lay that aside. Get the experience yourself and live it, and show

by your own holy life how to live it. Any excuse that keeps you from receiving the experience of a clean heart, and being freed from carnality, that to you is a weight. And the command is to lay it aside.

We are to enter a race where the prize lies at the end. We cannot *walk* and win. We must *run*. And with all the weights and besetting sin clinging to one he cannot run. Lay them aside!

Some years ago I lived in a college town, and on Field Day the students would run a race. Each would strip himself of everything that would hinder in winning a prize. Then they came forth attired in knee trousers, light shoes, and a thin covering for the body. Imagine them starting to run their race with heavy overcoats, mufflers, gloves, pockets full of books, and heavy shoes and overshoes. They would have been sure to miss the prize.

Adam Clarke says, "Regeneration leads us through the gate into the Lord's kingdom;

sanctification strips us for the race.” The race is a holy life. People get through the gate and then sit down. Lay aside the weights and the sin, and run with patience the race set before you. The devil is after you, and when you are upset, he has caught up with you, and you have to start again. Get rid of the carnal mind of sin, and you can keep the devil behind you. Do not loiter around the gate any longer; there is a long road between you and the holy city. Yes, we thank God for “the sincere milk of the word,” and how we did grow while partaking of it! It keeps alive, but there comes a time when we need something stronger. I still enjoy milk occasionally, but find that meat gives me strength which enables me to stand in the front ranks of the battle when the shot and shell are flying fast.

A man and his wife were members of a church where the pastor fed the flock on milk alone. They enjoyed it, but longed for some strong meat occasionally. On Sunday mornings

they would go to their own church; at night, to another church where the pastor was feeding meat. The pastor of these people paid them a visit, and asked their reason for going to the other church. They replied that they had to have meat once in awhile, and as they did not get it in their own church, they were compelled to go where they could.

In John 21:15-17, Jesus tells Peter to feed the lambs and also the sheep. He was testing Peter's love by telling him not only to feed the lambs (babes in Christ), but also the full-grown sheep (the sanctified.) If the sheep in a pasture where there is no good clover find a pasture nearby where there is plenty, they will jump the fence, for they must be fed. So my pastor, brother, feed the sheep something stronger than milk, or do not be surprised if they go somewhere else. Babes in Christ, go on unto perfection; lay aside every weight and get rid of the carnal mind of sin.

Who wants this experience?

THE DOUBLE MIND.

Cleanse your hands, ye sinners; and purify your hearts, ye double minded James 4:8.

If we study this text carefully, we shall see that *two* classes of people are mentioned. We read first, "Cleanse your hands, ye sinners." This is typical of our conversion. When a sinner is truly converted, he will no more soil his hands with the cards or wine-glass, nor by giving out wrong change, by stealing, by fighting, nor by doing anything against which the Spirit warns him. He has had a change of heart, and the old life with its sinful ways has become so obnoxious to him and is so foreign to his new nature that he no longer indulges in sinful games or sinful ways.

But I want to speak especially of the second part, "Purify your hearts, ye double minded." Let us find from the Scriptures what is meant by "the double mind." Evidently there is something unclean in the heart. Nor does this

have reference to the sinner, for he has only one mind, and that is to enjoy the world and to please self. Let us refer to Paul where he uses himself as a figure.

I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Rom. 7:21-23.

Here we find one who delights in the law of God. This cannot be the sinner, for no sinner delights in God's law. His deeds are evil, and he loves darkness rather than light. But a converted man is reaching out after light, and delights in God's law. Still he finds that although he desires to do God's will and delights in God's law, there is something warring in his members that still hinders him. James, in the first chapter of his epistle calls this "the double mind." One of these longs, seeks, strives, struggles, to

do God's will, because now he has a spiritual mind; but the other called "the law of sin," or "the carnal mind" hinders him. John Wesley called this "Inbred Sin," and Paul still further called it "the old man," and he says that it is not subject to the law of God, neither indeed can it be. He says it is an enemy to God, and hence causes the up-and-down experience.

Now God has made no provision for repairing the carnal mind, neither can anyone do it; but He has made provision for cleansing it away. He cannot pardon or forgive it, for you are not responsible for it, since you were born in sin, *and that was the only mind you had until you became God's child.* There you had both the carnal mind, or inbred sin, and the spiritual mind.

Turn now to Gal. 5:17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

Note the word "flesh." Who has the experience here spoken of, the sinner, the unregenerate? I answer, "No." The sinner has not the Spirit, and this is the experience of one who has the Spirit, but with a nature contrary to that Spirit, and in conflict with it.

The term "flesh" here means exactly the same thing as "the carnal mind." If then you have both "the carnal mind" and "the mind of the Spirit," do you not have two minds, or "the double mind?" And one of these minds is impure, for the command is "purify your hearts, ye double minded." The reason for some Christians having such a hard time is the presence of the two minds.

Paul also tells us how to get rid of this carnal mind, *and that we can know when we are rid of it.* Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom. 6:6.

We may believe in suppression, and do our

best to suppress "the old man," but we may expect failure in doing so many times. Why not then obey God's word and "crucify" "the old man?"

The baptism with the Holy Ghost is a death-blow to "the old man," and means *destruction* to "the body of sin." Thus when the carnal mind is destroyed, only the spiritual mind is left. The war is over, the duel has been fought, the hindrance has been removed. The spiritual mind has now no rival. Hallelujah!

Let us hear Paul's testimony. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Gal. 2:20.

Remember, the sinner has only one mind, to please himself; the converted man has two minds, the spiritual and the fleshly; but the sanctified man has only one mind, for the carnal mind has been destroyed, and the spiritual

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mind which is left is reaching out only after God. The heart has been cleansed, and "the mind of Christ" holds sway without a rival. The heart is now purified and filled with love.

Often I hear people praying for power. This is good, but there is nothing so powerful as love; and if your heart has been made pure and filled with love, you have power.

"The heart rules the world. It is the mightiest power in the world. The old adage 'Knowledge is power' is true; there is power in knowledge, but there is greater power in love. A soul is moved to action more by what they love than by what they know. If there are evil affections in the heart they will issue from it, and influence all the life; when the heart is free from sinful affections it is easy to do the will of God.

"David cried, 'Create in me a clean heart, O God, and renew a right spirit within me.' What a beautiful sentiment! What a sublime prayer! Prayer was never spoken or written

more noble than this one. It says so much in so little. It is simple, and hence to the point; direct, and therefore forceful. If men would only pray this by day and by night until the petition was granted them, the happiness which they seek in life would have found its fulfillment. Sad to say, few are the persons who realize this fact. Most people believe human happiness attainable by other means than a clean heart and the right spirit, and are exerting every energy toward the furtherance of such means.

“One man prizes health highest, and hence prays for it. Another regards wealth most desirable, and hence asks for it. Another considers learning most valuable, and hence sues for it. Another believes fame most precious, and hence petitions for it. Poor creatures! These blessings they crave are but single rays of the flood of light the soul needs for its earthly joy.

“Health may give endurance; wealth may furnish comfort; learning may bring recogni-

tion; fame may yield power. Yet how insignificant are all these in comparison with perfect contentment. A clean heart and a right spirit possess these, and will open the gates to eternal bliss. Your soul enjoys tranquillity. You are at peace with God and with your fellowmen."

As long as there are two minds, the heart is impure. Although you may be a child of God, we read in Matt. 5:8, "Blessed are the pure in heart: for they shall see God."

In Psa. 24:3, 4, we have a very important question asked and answered. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? *He that hath clean hands, and a pure heart.*"

I exhort you in Jesus' name, obey the command, "Cleanse your hands, ye sinners, and purify your hearts, ye double minded."

FIFTEEN REASON WHY I SOUGHT THE BLESSING OF SANCTI- FICATION.

1. *It was God's choice.* According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Eph. 1:4.

2. *It was God's will.* For this is the will of God, even your sanctification. I Thess. 4:3.

3. *It was God's command.* But as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy; for I am holy. I Peter 1:15, 16.

4. *It was my birthright.* And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Acts 20:32.

5. *Jesus Died to Accomplish It.* Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Let us go forth therefore unto him without the camp, bearing his reproach. Heb. 13:12, 13.

6. *The Holy Ghost Witnesses to It.* For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us. Heb. 10:14, 15.

7. *He is not Ashamed of us when we Receive the Blessing.* For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. Heb. 2:11.

8. *We are not fully Prepared for His service until we Receive it.* If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. II Tim. 2:21.

9. *Jesus Prayed that we might be Sanctified.* Sanctify them through thy truth: thy word is truth. John 17:17.

10. *God Swore that we Could have It* Wherein, God, willing more abundantly to shew

unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil. Heb. 6:17-19.

11. *He said we could live it all our days.* The oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. Luke 1:73-75.

12. *He said for us to prove Him.* I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing

of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. Rom. 12:1, 2.

13. *Jesus Died for the Church.* Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Eph. 5:25-27.

14. *He said that fools could have the blessing.* And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. Isa. 35:8.

15. *Without it we cannot see God.* Follow peace with all men, and holiness, without which no man shall see the Lord. Heb. 12:14.

CHRISTIAN PERFECTION.

This refers to the full recovery of the soul from sin, as far as that has been provided for in this life, by which we are enabled to love God according to our finite capacity.

It is not sinless perfection, in which one cannot be tempted to sin.

It is not angelic perfection.

It is not heavenly perfection.

It is simply *Christian* perfection, or being made perfect in love.

“Be perfect” implies that we be perfect in our sphere, our perceptions, and our purposes, to the full extent of our capacity, and has always the possibility of growth and expansion.

The experience of Christian Perfection is variously designated; thus it is known as Sanctification, Holiness, Perfect Love, and in various other designated terms.

It is also worthy of note that while its nec-

essity is recognized by all churches, it is nevertheless the very foundation and fundamental doctrine of Methodism. We quote from the Historical Statement in the Methodist Discipline as follows:

“In 1729, two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise a holy people.”

In the “Rules for Preacher’s Conduct” the following appears:

“Observe! it is not your business only to preach so many times, and to take care of this or that society, but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord.”

From “Where and How to Preach:”—

“The most effectual way of preaching Christ is to preach him in all his offices; and to declare his law, as well as his gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.” When a man is received into membership in one of our Conferences he is asked, “Are you going on to perfection?” “Do you expect to be made perfect in love in this life?” “Are you earnestly striving after it?”

In John Wesley’s “Plain Account of Christian Perfection” we find a clear explanation both of the doctrine and the experience. In this he notes that Christian Perfection does not mean,

1. Perfection in knowledge.
2. Freedom from mistakes.
3. Freedom from infirmities.
4. Freedom from temptation.

The teachings of the Word of God concerning Christian Perfection are very plain.

1. *It is required.* Be ye therefore perfect, even as your Father which is in heaven is perfect. Matt. 5:48.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. II Cor. 13:11.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God. Heb. 6:1.

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. Gen. 17:1.

2. *It was prayed for.* Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. Heb. 13:21.

Epaphras, who is one of you, a servant of

Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. Col. 4:12.

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. John 17:23.

3. *It was provided.* That the man of God may be perfect, throughly furnished unto all good works. II Tim. 3:17.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Eph. 4:11-13.

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. Matt. 19:21.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Eph. 5:25-27.

4. *It was experienced.* Noah was a just man and perfect in his generation. Gen. 6:9. But the high places were not removed: nevertheless Asa's heart was perfect with the Lord all his days. I Kings 15:14.

And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man? Job 1:8.

Let us therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you. Phil. 3:15.

Herein is our love made perfect, that we may

have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. I John 4:17, 18.

TRIALS.

Ever since the Lord claimed me as His own, the one object of my life has been to be a channel of blessing to others. It is for this reason that this lesson is given, and with a prayer that it may be a blessing to everyone who reads it.

Like many other people, I thought that when we became Christians, this would be an end to all our trials; but I soon found that this was a mistake. And after careful study of God's word I find trials to be the means through which God develops a Christlike nature, and makes us more effectual soul-winners. As I have learned

the secret, I am perfectly willing to submit to any means or suffering that will make me more like Him, and a more effectual channel of blessing to others.

I thank God for the measure of grace He has given me to endure trials, but I see in my experience a need to be strengthened and developed more and more. His plan for bringing this about is through trials. It is thus that the beautiful and necessary graces of character are developed. I have come at last to a place where I can say, "Thy will be done."

In Rom. 5:3, 4, we read, "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience." This is written to people who have made their peace with God (verse 1), and also (verse 2) have access by faith into this grace wherein we stand (Heart Purity). Then it is that the soul is ready to rejoice in tribulation, also knowing that it will work a deeper and richer experience. For this my soul is reaching out every

moment of my life. O to have a greater measure of His Spirit, and to be more like Him!

“Heavenly Adam, life Divine,
Change my nature into Thine;
Move and spread throughout my soul,
Actuate and fill the whole.”

In the first chapter of Colossians, we read where Paul was addressing the saints and faithful brethren at Colosse. “We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven. . . . that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness.” This was a wonderful prayer. Paul knew that they needed it, because they could be better.

samples of God's power if they could suffer with joyfulness.

We shall never get an experience where we "feel good" while going through trials or suffering, but we can know that if we bear them patiently we shall have a richer and deeper experience. Through suffering we become gentler, more patient, more sympathetic, all which are of the nature of Christ, and we can claim the promise, "If we suffer, we shall also reign with Him." II Tim. 2:12.

In I Peter 1:6, 7, we read, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

Every Christian will, at times, be in heaviness—not darkness—through temptations. Many of us would prefer the gold, but Peter

says that trials are better for us. Dear reader, let us ever keep in mind that while we are going through severe tests and trials, God is working in us the very grace and Christlike nature for which we have been praying. Peter also says in his second letter, chapter 4, verses 12-17:

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that

judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

The adversary would like to make us think strange when we are tried, and will do all he can to get us to give up our experience. But the Word says we are not to think it strange, but to rejoice, for we should be glad to be partakers of Christ's sufferings. And remember, we are only to suffer *for the name of Christ*, to suffer *as Christians*. The offence of the cross will never cease. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." II Tim. 3:12. But "endure hardness, as a good soldier of Jesus Christ." II Tim. 2:3. Satan and his helpers will be watching for opportunities to hurl their fiery darts at the soldiers of the cross.

"But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters." If we suffer as Christians, we have the Father right by our side to use these trials for our good.

In "The Christian's Secret of a Happy Life," Hannah Whitall Smith says, in speaking of trials, "They really are chariots of triumph in which we may ride to those very heights of victory for which our souls have been longing and praying. We may make out of each event in our lives either a Juggernaut car to crush us, or a chariot in which to ride to heights of victory. *It all depends upon how we take them;* whether we lie down under our trials and let them roll over and crush us, or whether we climb up into them as into a chariot, and make them carry us triumphantly onward and upward." We must get into the chariots that can take us there, and only the chariots of God are equal to such lofty riding as this.

Again she says, "Whenever we mount into God's chariots the same thing happens to us spiritually that happened to Elijah. We shall have a translation. Not into the heavens above us, as Elijah did, but into the heaven within us, which after all is almost a grander

translation than his. We shall be carried up away from the low, earthly, grovelling plane of life, where everything hurts and everything is unhappy, up into the 'heavenly places in Christ Jesus,' where we shall ride in triumph over all below.

"Look upon all these chastenings, no matter how grievous they may be for the present, as God's chariots sent to carry your souls into the 'high places' of spiritual achievement and uplifting, and you will find that they are after all 'paved with love.'

"Your own individual chariot may look very unlovely. It may be a crossgrained relative or friend; it may be the result of human malice, or cruelty, or neglect; but every chariot sent by God must necessarily be paved with love, since God is love, and God's love is the sweetest, softest, tenderest thing to rest one's self upon that was ever found by any soul anywhere. It is His love indeed that sends the chariot.

“The clouds that darken our skies and seem to shut out the shining of the sun of righteousness are, after all, if we only knew it, His chariots, into which we may mount with Him, and ‘ride prosperously’ over all the darkness.

“The baby carried in the chariot of its mother’s arms rides triumphantly through the hardest places, and does not even know they are hard.

“Let us be thankful, then, for every trial that will help to destroy our chariots, and will compel us to take refuge in the chariot of God, which stands ready and waiting beside us.

“Get into your chariot, then. Take each thing that is wrong in your lives as God’s chariot for you. No matter who the builder of the wrong may be, whether men or devils, by the time it reaches your side it is God’s chariot for you, and is meant to carry you to a heavenly place of triumph. Shut out all the second causes, and find the Lord in it. Say, ‘Lord, open my eyes that I may see, not the visible enemy, but thy unseen chariots of deliverance.’

“Accept His will in the trial, whatever it may be, and hide yourself in His arms of love. Say, ‘Thy will be done; Thy will be done!’ over and over. Shut out every other thought but the one thought of submission to His will and of trust in His love. Make your trial thus your chariot, and you will find your soul ‘riding upon the heavens’ with God in a way you never dreamed could be.”

My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. Jas. 1:2-4.

We are to rejoice, not when we run into temptation, but when we fall into it.

I once heard of a woman who was not as patient under trial as she should have been. Her pastor paid her a visit. She asked him to pray for her that she might have more patience. As they knelt together, he prayed, “Lord, send up-

on this sister severe trials, dreadful temptations, and great tribulations." She exclaimed, "Do not pray thus, for my life has been full of trials, temptations, and tribulations." "Sister," said he, "did you not ask me to pray that you might be more patient? These are channels through which God makes us more patient."

Dear reader, be "patient in tribulation;" "count it all joy when ye fall into divers temptations;" "glory in tribulation;" "think it not strange concerning the fiery trial;" "the trial of your faith is much more precious than gold."

There is much comfort to be found in Rom. 8:28, "We know that all things work together for good to them that love God." If you love God, use that verse as your easy chair, and whenever trials come upon you, just sit down and rock; or take them as God's chariots, and let Him work in you to will and to do according to His own good pleasure.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. 8:35-39.

This should increase our faith, for this is one of the precious promises given us that we might be partakers of the Divine nature. This is what man lost when Adam fell. But glory be to God! What was lost in Adam, is purchased again by the precious blood of Christ. For where "sin did abound, grace did much more abound."

When God's children get to heaven they will sing a song which angels cannot. "Unto Him that hath washed us from our sins in His own blood." This will be the theme of redeemed sinners to all Eternity. O may I bear some humble part in that immortal song!

I have reached the place in my experience where I do not ask the Lord to take away the trials that come upon me, but I do ask Him to stay very near until the trial is over. Temptations try us, and we are worth nothing, if not tried. They develop our spiritual strength, courage, and knowledge, and God is concerned for our development. How shallow would all our spirituality be if it were not for our temptations! But, "blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1:12.

This crown of life will be worth all it has cost of trial and endurance. Without these it could not be obtained.

Hannah Whitall Smith uses the following incident. "An invalid lady procured once the cocoon of a very beautiful butterfly with unusually magnificent wings, hoping to have the pleasure of seeing it emerge from its cocoon in her sick-chamber. She watched it eagerly as spring drew on, and finally was delighted to see the butterfly beginning to emerge. But it seemed to have great difficulty. It pushed, and strained, and struggled, and seemed to make so little headway, that she concluded it must need some help, and with a pair of delicate scissors she finally clipped the tight cord that seemed to bind in the opening of the cocoon. Immediately the cocoon opened wide, and the butterfly escaped without any further struggle. She congratulated herself on the success of her experiment, but found in a moment that something was the matter with the butterfly. It was all out of the cocoon it is true, but its great wings were lifeless and colorless, and dragged after it as a useless burden. For a few days

it lived a miserable, sickly life, and then died, without having once lifted its powerless wings. The lady was sorely disappointed, and could not understand it. But when she related the circumstance to a naturalist, he told her that it had all been her own fault. That it required just that pushing and struggling to send the life fluid into the veins of the wings, and that her mistaken kindness in shortening the struggle, had left the wings lifeless and colorless.

“Just so do our spiritual wings need the struggle and effort of our conflict with temptation and trial; and to grant us an escape from it would be to weaken the power of our soul to ‘mount up with wings as eagles,’ and would deprive us of the ‘crown of life’ which is promised to those who endure.”

Let us remember “He doeth all things well.”
“Not a sparrow falls without His notice.”
“The very hairs of our head are numbered.”
We are not to be over-anxious about anything, for our Heavenly Father cares for us. We are

not to avenge ourselves, because He is charged with our defense. We are not to fear, for He is on our side. We shall not want, for He is our shepherd.

When we pass through rivers, they will not overflow us. When we walk through the fire, we shall not be burned. He will be with us. These are only a few of His promises, but enough to make us feel secure. We may "glide happily along with our sails swelled with the precious gales of grace from the spicy hills of Zion. Let us steer by the compass of God's Holy Word, and make a straight course to the heavenly country." And while we shall be compelled to fight against combined and multiplied enemies, we can always hear Him say, "Fear not, I am with thee; be not dismayed." We can sing throughout,

"Thou, O Christ, art all I want,
More than all in thee I find."

Praise His name!

What is all that is great and good when compared with this? Friends, fortune, wealth, crowns, kingdoms,—what are they? Less, for less than nothing! O my God! To enjoy thee is all in all. O the depth of love! My soul is penetrated with the unspeakable grace that made Him a man of grief, a victim to justice, dying for my sins. How I praise Him for keeping my helpless soul! May I ever sit at His feet, nor depart from the rule of His Word!

“’Tis there I would always abide,
And never a moment depart,
Concealed in the cleft of His side,
Eternally held in His heart.”

Our Heavenly Father knows and understands us. No earthly creature does. Our actions are misinterpreted, our motives misjudged; our natural characteristics are not taken into account, neither are our inherited tendencies considered. No one makes allowance for

our ill health; no one realizes with what we have to contend. But our Heavenly Father knows and understands it all.

His judgment takes into account every element, conscious or unconscious, that makes our character and controls our actions. Only an all-comprehending love is just, and our God is just.

“There is no place where earth’s sorrows
Are more felt than up in heaven;
There is no place where earth’s failings
Have such kindly judgment given.”

Let us then keep straight ahead as He leads, and some day we shall hear Him say, “It is enough, come up higher.” May we be among those of whom it will be said: These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the

throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

NO SORROW THERE.

No sorrow there in yonder clime,
Beyond the troubled waves of time;
No dreary nights nor weeping eyes,
No aching hearts, nor broken ties.

Ah, who would dwell forever here,
Away from those we hold so dear—
Away from Him whose wondrous love
Prepares for us a home above?

A little while our watch to keep,
A little while to wake and sleep,

To bear the cross, endure the pain—
And there with Christ forever reign.

O perfect rest, O calm repose,
Where life's clear stream in beauty flows!
And we can sing, without a care,
No sorrow there, no sorrow there.

—*Fanny J. Crosby.*

CALENDAR FOR DAILY READING OF
SCRIPTURES BY WHICH THE BIBLE
MAY BE FINISHED IN ONE YEAR.

MONTH.	OLD TESTAMENT.	NEW TESTAMENT.
Jan.....	Gen. 1-Ex. 26	Matt. 1-Matt. 21
Feb.	Ex. 27-Num. 22.	Matt. 22-Mark 7.
March ..	Num. 23-Judges 13.	Mark 8-Luke 6.
April	Judges 14-II Kings 10.	Luke 7-Luke 21
May. I	Kings 11-II Chron. 15.	Luke 22-Jno. 12
June ..	II Chron. 16-Job 20.	John 13-Acts 10.
July.....	Job 21-Psalm 57.	Acts 11-Rom. 4
August	Psalm 58-Psalm 135	Rom. 5-I Cor 12
Sept...	Psalm 136-Isa. 11.	I Cor. 13-Eph. 4
Oct.	Isa. 12-Jer. 24.	Eph. 5-Titus 2
Nov.	Jer. 25-Ezek. 40.	Titus 3-II. Pet. 3
Dec.	Ezek. 41-Mal. 4.	I John 1-Rev. 22.

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